

price: 3^s 4^d

Hayes Annals,
Vol. 5, p. 404

W. Herbert
1773

A briefe discourse
against the outwards apparel
and Ministring garments
of the popish
church

By one of our laymen
1697. Printed by W. B. at the
Churche quene's head
in great Britain
way between the
C. 10. p. 4. 1697.

I have heard of these
holde of superstitions

me p. 233

London 1697. Printed by W. B. at the
Churche quene's head
in great Britain
way between the
C. 10. p. 4. 1697.



Robert Crowder

Carroll County, Md.

Oct 13

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W. Herbert
1773.

A brieft discourse
against the outwarde apparell
and Ministring garments
of the popishe
church.

By m^r Crowley in London.
ABT. Parker lib 62.19.151.74.
Crowley quarrelled wth Ch. W. H.
being a man y^e was d^eprived of
way deprived & committed to gaol
C. 10. p. 218 &c.

psalme. 31.

I haue hated all those, that
holde of superstitious
vanities. ✓

(272
mes p. 333.

London Min^{ster} March 1566. 64 are required to submit
for in toye habity or to be depriv^d wth in 3 months
Bt 30 stood out & were susp^d. But many of them
monsters gave in of not actually depriv^d. p. 419
Chapson Jⁿ of + Ch. Oxa: & have pl^{ay}ed. p. 419
John College re^{fu}g^y & A^{pp}l^y sh^{ow}d of y^e depriv^d
of B^{ee}n of St. Mar^tin but c^d not place it. Home p. 419
depriv^d H^{er} p^{ro} to a place in y^e dioc^{es} of Sar^{um}
out depriv^d wth had a th^{ing}. at last he started but
not depriv^d wth had a th^{ing} wth was depriv^d by a

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**The Booke to the
Reader.**

The Popes attyre, whereof I talke,
I knowe to be but vaine:
Wherfoze some men that wittie are,
to reade mee will disdaine.
But I woulde wishe that such men shoulde
with iudgement reade me wise:
And marke how great an euill it is,
Gods Preachers to disguise.
I knowe a cocks combe can not take
from wise men any wit:
So doe I knowe that such attyre
is for no wise man fit.
Good mindes can not but much mislike
to see good men displasse:
But better mindes woulde sorowe moze,
to see such men defasse.
Their persons if ye do respect,
the matter is but small:
But on their office if ye looke,
then are they guides of all.
The Preacher is a messenger,
sent from no worldely might:
But from that Prince that pearlesse is,
and made all by his might.
King Dauid coulde not take it well,
but thought himselfe dispisde:

when

1566
B85

When Hanon sent his seruantes backe
dishonorde and disguisde.

And shall not God, thinke you, reuenge
himselfe vpon that route:

That to deface oz else displace,
his Preachers goe about?

Nes doubtlesse, for the mighty God,
will not long tyme endure:

The spite of such as so doe seeke,
to worke him displeasure.

All wise men therfore will beware,
how they doe such men wrong:

As haue such one to take their parte,
as for all is to strong.

God graunt that all men may once see,
on which side truth doth stande:

And pray to him for such as be
made Rulers of the lande,

That they hauing before their eyes
the feare of God aboue,

May seeke to set Gods worde in place.
and all vayne toyes remoue.

• FINIS.

A declaration of the doings

of those Ministers of Gods worde and Sacraments, in the Citie of London, which haue refused to weare the outwarde apparell, and Ministring garmentes of the Popes church.

Considering how hurtful a thing it is to a christian comon weale, to haue the ministers of Gods worde despised, and brought into contempt: we haue thought it our dutie, briefly to declare in writing, & to set forth to be seene of al men, some parte of the reasons & grounds of our doings, in refusing to weare the outwarde apparel, & ministring garmentes of the popes church.

First, we consider that the power that God hath given to his Ministers, is given them that they should thereby edifie or build up the Church of Christ, & not destroy it, or pul it downe: according as S. Paule writeth to y^e Corinthians. Of which edifying or building of the church of Christ, y^e same S. Paule speaketh in that Epistle that he wrote to y^e Ephesians. It were to long to cite all his use of words in order, we will therfore set downe certaine sentences, referringe the Reader to the places, where the same are written by S. Paule in that his Epistle.

First

the Popes Attire.

First he saith thus, *Iam non estis hospites. &c.*
We are not nowe straungers and forreners,
but ye are Citizens together with y^e saints,
and of the houtholde of God, being builded
upon the foundation of the Apostles & Pro-
phets, Jesus Christ being the head stone in Eph.2.
the corner. In whom whatsoeuer building
is encreased, it groweth into an holy temple
in the Worde. These wordes doth S. Paule
write, to signify that the church of Christ,
which is builded of living stones & timber,
taken out both from among the Jewes and
the gentiles, must be builded vpon the firme
& sure foundation Jesus Christ, & not vpon
any other (for he was that foundatiō that
the Apostles & Prophets builded vpon) and
that the building which is set vpon y^e foun-
dation, doth growe in to an holy Tempell
in the Worde. The builders must not suffer it
to decay, but they must still labour diligent-
ly, that it may growe into an holy temple,
and that till it be as large, & as beautiful, as
it is possible for it to be in this vale of mise-
ry. So farre of woulde S. Paule haue all y^e
builders of gods temple to be from the pul-
ling downe, or defacing any parte therof.

Againe, the same S. Paule sayth in y^e same
Epistle. *Idem dedit alios quidem Apostolos. &c.* Eph.4.
The same hath giuen vs, some to be Apost-
les, some to be Prophets, some to be Euan-

The vnfolding of
gelists, some to be Shepherdes, and some
to be teachers, to furnishe the Sa-
tutes vnto the work of administration, for the build-
ding vp of the body of Christ, till we doe all
come into the vnitie of faith, & the acknow-
ledging of the sonne of God. That we may
be a perfect man, and come into the measu-
re of the ful age of Christ. That we be no
more babes, to wauer and to be carped ab-
out with euery winde of doctrine, thzough
the craftinesse and wylinesse of men, wher-
by they set vpon vs to disceiue vs. &c. And af-
terwarde in y same chapter, he saith: I spea-
ke and testifie these things, euen on the Ro-
des behalfe, that ye should not walke as o-
ther nations doe, in the vanitie of their ow-
ne mindes.

By these wordes S. Paule doth plainely
teache, that al such as are appointed to mi-
nister in the Church of Christ, must be still
occupied in building, and neuer in pulling
down, neither in staying the reast from going
forwarde with the building they haue be-
gonne. And that such shoulde not be so va-
bishe, that they may be carped away with
euery straunge Doctrine, or deceyurd with
euery subtile persuation, nor walke in the
vanitie of their owne mindes, but be stayde
by the holy worde of God, and in all things
acknowledge y sonne of God, by exercising
their

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the Popes Attyre.

their Ministeries according to his institution, so nere as possibly they may: utterly renouncing & forsaking all those unprofitable ceremonies & rites, that men haue deuised without sure grounde in Gods holy word, in following the vanity of their owne mindes. We therefore, knowing that we haue receiued power, to edifie and not to destroy, & that a day will come, wherein we shal be sure to receyue at his handes, whose builders we are, according to our doings, eyther in building or plucking downe, or in staying & hindring of that which should haue bene builded by others: dare not be so bolde as to admit the outwarde & ministring apparell of the popes church, til it may manifestly appeare vnto vs, that the same may helpe forwarde, and not pull downe, staye or hinder the building vp of the Wordes temple, which is his Church or congregation, purchased & bought with so deare a price, as the heart bloud of his most derely beloued, and only begotten Sonne Christ Iesus.

We woulde not therfore in these dayes refuse them, if we might but conceiue an hope, that the vse of them might helpe forwarde with the Wordes building: but forasmuch as we see playnely the contrary, we may in no case admit them.

Wee graunt, that of themselves, they be

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thin

The vnfolding of
things indifferent, and may be vsed oz not
vsed, as occasion shall serue : but when the
use of them will destroy, oz not edifie, then
ceasse they to be so indifferent, that in such
case we may use them. For S. Paule hath
taught vs, that in the use of things indiffe-
rent, we must alwayes note, whether y same
doe edifie oz not. For he hath sayd, *Omnia ad
edificationem fiant*. Let all things be done to
edifie withall. If the vsing of the outwarde
& ministring garmets of the popes church,
cannot now edifie the church of Christ, then
doe they ceasse to be so indifferent that we
may use them. And howe y church of Christ
is edified by the vsing of these thinges, is
plaine to as many as will see.

First, the simple Christians (ouer whome
we shoulde haue the chiefe care) are by these
things so grieued, when they see vs receiue
them, that they sorowe & mourne in theyr
heartes. And suche amongst them as be not
altogether so strong, but that they doe yet
somewhat depende vpon our example and
doctrine (as the nature of man is so long
as he is but a Mouice in Christ) those are by
vs beaten back to superstition, from which
they were before making hast to fflye. And
vnlesse God doe by his sppyrite stay them:
they shall by oure example in reuolting to
those thinges, which we haue taught to be
sup

the Popes Attire.

Superfluous and superstitious, take occasiō
to thinke that ther is no truth in any thing
that we haue taught, and so cleaue to that
false religion, wherof these indifferent thin
ges are reliques and remnaunts, and utter
ly forlake the true Religion of Christ, that
by oure labour and trauaile began to take
roote in them?

And when we haue thus sinned against
the bzethzen, and wounded their weake con
sciences, and so sinned against Christ: what
may wee looke for, but that heaue curse, 1. Cor. 8.
which our Saviour hath pronouced against
all suche as laye stumbling blocks in theyr
bzothers wayes. It were muche better for
vs, that mylstones were fastened about our
neckes, and we cast into y depth of the sea, Mar. 18.
than that one of these litle ones shoulde be
so offended by vs. We dare not therefore
admit these things, and so incurre the daun
ger of this curse. For it is an horrible thing
to fall into the handes of the liuing God. Heb. 10

Secondly, the blinde, stubborne, and obsti
nate papistes (whome we ought by all me
anes possible to drawe oute of the darthe
dungeon of ignoraunce, superstition and er
rou) shal by our receiuing of these things
be encouraged, not only to continue in ig
noraunce, superstition and errour, but also
to encrease in the same, bring moze confir
med

Stubburn
Papists.

The vnfolding of
 med therein by oure retourning agayne to
 those things, that we haue both by doctri-
 ne and example disallowed & forsaken: than
 they coulde haue bene by the persuations of
 many of their owne opinion. For they must
 needes thinke, that we, which haue so ear-
 nestly refused & spokē against these things,
 would neuer haue receiued them again, un-
 lesse it had bene made manifest vnto vs, that
 without them our Ministerie is sore defa-
 ced, and almost utterly prophaned?

al monu-
 ments of
 Idolatrie
 must be
 destroyed

Deut. 12

The Lord God therfore, when he brought
 his owne people into the lande of Canaan :
 he commaunded them, utterlpe to destrope
 all those thinges, that the heathen nations
 (whom he had cast out before them) had de-
 uised for the furniture of their Idoll seru-
 ce, least they in vsing of anye of those thin-
 ges, shoulde gpyue occasion to the heathen
 to thinke, that the God of heauen & earth,
 had any pleasure in those thinges, or neede
 of the vse of them in his true seruice. Why
 shoulde not wee then feare to giue the lyke
 occasion to the papistes, to thinke that the
 true seruice of Christ can not lacke theyr
 glittering geare, & that it is moze accepta-
 ble to God, when it is furnished therewith?

the bishops
 aduertisse-
 mentes.

But this doubt is aunswered thus, It
 shall be leessull for all ministers to teache &
 to protest, that they do not vse these things,

as

the Popes Attyre.

as things without the which the ministracion shoulde be prophaned or defaced: but only for decencie and comely order, uniformitie, and obedience to our Prince. And the same is playnely set forth in the aduertisements, that are published in print. This doubt therefore is out of doubt.

All men shal vnderstand that these things be not enforced, as thinges that can not be lacked, but as things decent and comely, & that in the church there maye be an uniformitie in outward apparell and ministerie, & consequently mutuall loue and vnitie.

This wisdom & policie, passeth the wisdom of God: And it is muche lyke the wisdom of them that will haue Images in Churches, not to worshyp them: but by them to exercise theyr strength in refrayning from the worshipping of them: for (say such) to haue Images, and not to worship them, is a token of more strength, than it is to refraine from the worshipping of them, when we haue them not. Euen so, to haue and to vse these things, and yet not to haue any supersticion or opinion of holinesse in them, is much more perfectiō, than to haue no supersticion in them, when they be cleane set aside and left.

But the wisdom of God, who knoweth what we are, and how ready to abuse euen his

Mans
polici.

Gods wi
sedome.

his

The vnfolding of

his good creatures which he hath made to
serue our necessitie, & without y^e use whereof
we can not continue in lyfe: hath playnely
forbidde his people the hauing of Images,
and hath comaunded them to destroy them,
& al the furniture of them, as things which
he doth detest & abhorre. And in things not
comaunded, and forbidden, he hath sayde,
that his people shall not follow their owne
fantasie in adding any thinge to his com-
maundement, but by the mouth of his Pro-
phets, he hath utterly disallowed their addi-
tions, saying: *Frustra me colunt docentes doctri-
nas, praecepta hominum.* In vaine doe they wor-
ship me, which teach doctrines that are but
the commaundements of men.

Deut. 7.

Mat. 15.

Esaie. 19

• ✱

Mat. 18.

The wisdom of God hath sayde, Take
heede that ye offende not one of these little
ones that beleue in me. Wo vnto that man
by whom offences come. It were better for
that man, that a milstone were tyed about
his necke, and he cast into the deepe of the
sea, than that he shoulde offende one of the
least that beleue in me.

A wise shipper, that knoweth where daun-
gers doe lye in the sea, will not of purpose
sayle so neare those daungers, as he maye
possibly and escape: but contrariwise, he
will hale aloufe, and be sure (if the weather
will suffer him) not to fall vpon those daun-
gers.

the Popes Attire.

gers. Yea, & if he see, that the weather will not suffer him to holde his straight course, without daunger to fall vpon the Rocks or flattes, he will rather runne vpon an another point wher he is sure to finde sea some ynough. And shall we that be lodes men the shippe of Christ (to trye our cunning) creepe so neare the flattes or rocks, & we put our whole charge in daunger of perishing by falling vpon them? God forbydde.

That wise & politike gouernour of Gods shippe S. Paule, would not venter so farre. But seing daunger in the vse of indifferent thinges he sayth, *Omnia mihi licent, sed non omnia conducunt. Omnia mihi licent, sed non omnia edificant.* It is leeful for me a to doe all things (meaning of things indifferent) but all things doe not profit. It is lefull for me to do all things, but al things do not edifie.

1. Cor. 10

Againe, he sayth. *Bonum est non manducare carnem, & non bibere vinum, neque quicquam in quo frater tuus impingit, aut offenditur, aut infirmatur.* It is good (sayth S. Paule) not to eate fleshe, nor to drinke wine, nor to do any other thing, wherat thy brother doth stumble, or is offended, or made weake.

Ro. 14

Yea, and the same S. Paule, exhorting the Corinthians to set them selues free from all the superstitions of the heathen: saith thus vnto them: *Eandem autem habentes remunera-*
tio.

The unfolding of

- 2.cor.6. *tionem (tquam filiis dico) dilatemini & vos. Nolite iugum ducere cum infidelibus.* You also having the same rewarde with me (I speake as vnto mine owne childzen) set your selues at libertie, be not willing to drawe in one yoke with the infidelles. What conforzt can there be betwixte righteousness & unrighteousnesse? Or what fellowship hath light with darknesse? And what agreement is there betwene Christe and Beliall? Or what parte can a faithfull man haue w an infidell? And howe agreeth the temple of God with Images? You are the temple of the lving God: as sayth God, I will dwel in them, & I will walk amongst them, & I will be their God, and they shall be my people. Wherfore, get ye out from amongst them, and separate your selues from them, sayth the Voide. And see that ye touch no uncleane thyng: and I will receyue you.
- Esaie.52. And I will be your father, and you shall be my sonnes and daughters, sayth the Voide almightie.
- Iere.32.

These places of scriptures doe moue vs to flye from al suche thinges, as haue bene brought into the church of Christ, eyther contrary or besides the worde of God. And to embrace & vse those things onely, which are commaunded or haue good grounde in the holy worde of God. Not despising the
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the Popes Attire.

auctoritie that God hath giuen to Princes,
and other Potentates: but preferring the
commaundement of him that is the giuer
of auctoritie, before the commaundement of
those that haue none auctoritie of themsel-
ues, but haue receyued theyr auctoritie at
hys hande, and shall aunswere to hym for
the vse therof.

And herein we follow the commaundement
of God, and the example of all good men.

The seruaunt of God Moses, hath sayde:

*Non addetis ad verbum quod ego vobis loquor, nec
auferetis ex eo. Custodite mandata Domini Dei*

Deut. 4

vestri, quæ ego precipio vobis. We shall not adde

any thing vnto þe worde that I speake vnto
you: neyther shall ye take any thing from

it. Hepe the commaundements of the Worde
your God, which I doe commaunde you.

And againe he sayth, *Non declinabitis, neque
ad dexteram, neque ad sinistram: sed per viam quæ*

Deut. 5.

precepit Dominus Deus vester ambulabitis, vt vi

uatis, & bene sit vobis, & protelentur dies vestri,
in terra possessionis vestræ. You shall not both

neyther to the right hande, nor to the left:
but by the waye that the Worde your God

hath commaunded you, shall ye walke, that
ye may lyue and prosper, & that your dayes

may be long in the land of your possessiõ.

King Saule walked not in this waye: but
bowed to the right hande of his owne good
intent.

1. Re. 15.

The vnfoldiſg of
intent. And therefore he prospered not, but
was rooted out with al his offspring, and
one set vp in his place, that had a pleasure
to walk in that way.

3.Re.12. King Roboham walked not in this waye:
but bowed to the left hand of his owne ma-
litions tyzannie: and therefore ten of & twel
ue kindreds of Israel were taken from him,
and giuen to his neighbour.

4.Re.20. King Ezechias walked in this way: and
therefore in his trouble he founde fauour &
helpe at the Lordes hande, and when he was
sicke, he found health, and had. xv. yeares
added to his life, & ended his life in the Lord.

As many as haue walked in this waye,
haue done it, bicause they haue had and as-
sured hope of a farre better lyfe, and more
Heb.11. blessed estate after this lyfe. And therefore,
the trouble that they sustayned here, hath
not bene greuous vnto them, for they had
the rewarde alwayes befoze their eyes.

The true Prophets. The true Prophets woulde neuer pleasu-
re Princes, by addyng to the commaunde-
ments of God, nor yet by taking any thing
theresoz, by bowing to the right hande, oz
to the lefte: But they dyd alwayes walke
straight forth in his comādemēs although
they did oftentimes sustayne great displea-
sure at Princes handes for so doing. But
false pro: phetes. the false Prophets did alwayes marke the
incli

the Popes Attire.

inclination of Princes: & fashion them sel-
ues to y^e pleasure of Princes. For they were
all brought vp in Gnaroes schoole, and had
learned to say, *Aiunt, aio: negant, nego.* If they
say it, then I say it too: If they doe denye
it, then doe I denie it also.

Such were the false prophetes in y^e dayes
of King Achab, who being in number fou- 400/
re hundzeth, did with one consent prophetic
that the King should prosper in the warres
that he purposed to take in hande against
Ramothe in Galaad. But the true Prophet
Michea could not flatter, for he had not bene
brought vp in flatterers schoole. And ther- 3. Re. 22.
fore he saide, *Vidi cunctum Israel dispersum in*
montibus, sicut oves non habentes pastorem. Et ait
Dominus, non habent isti dominum, Reuertatur
vnusquisque in domum suam in pace. I sawe all
Israell scattered abroad in the mountaines,
as sheepe without a shephcard. And y^e worde
sayd, These men haue no master, let every
one retourne into his owne house in pea-
ce. This plaine man that coulde no skill of
flattering, was striken and cast into prison,
and threatened a worse tourne: but the false
Prophets were highly esteemed, tyll they
prophetic was proued false, & Micheas pro-
phetic true.

It hath alwayes bene the maner of the true
prophetes to be sure that they might truely

ⓑ

saye

The vnfoldeing of

Eze. 13. *saye: Hec dicit dominus.* Thus saith the Lord: but the false Prophetes could neuer truely say so. For they used allwayes to propheticie out of their owne fantasies.

Mat. 15 Our Saupour Christ taught none other thing than the will of his heauenly Father: but the Scribes and Pharisees taught their owne traditions, aduancing them aboue the commaundements of God. Wherefore our Saupour commaundeth his disciples to beware of their Leuen, that is, of theys doctrine.

Mar. 28 The Apostles were commaunded to go in to all the worlde, and to teache all nations, and to baptise them. &c. And to teachethem to obserue all those things that he hath commaunded them to obserue. Whiche commission they did truely and faithfully execute. For none of them preached his owne dreames, but euerye one of them preached that which they had learned of Christ.

1. cor. 11 Saint Paule saith not, followe mee & doe whatsoener I shall deuise for you to doe, but he sayth: follow me as I follow Christ, and looke on suche, as walke as ye haue vs for example. And agayne he sayth: we preach not our selues, but Iesus Christ to be the Worde, and our selues your ministers.

We therefore, in refusing to admit those things which neither haue commaundement nor

the Popes Attire.

noꝛ grounde in the holy scriptures, follow
the commaundement of God, and example
of al good men, which were builders of the
house of God before vs?

But what is all this to the purpose? (saye
some) The things that you refuse, are suche
as God hath neither commaunded noꝛ foꝛ-
bidden; and therfoꝛe, Princes haue auctoꝛi-
tie ouer them to comaunde them, eyther to
be vsed, oꝛ not to be vsed. In refusing there-
foꝛe, to use them at the commaundement of God
Prince, ye do not onely resist the oꝛdinaun-
ce of God your selues, but ye doe also fall
into that incōuenience, which ye woulde so
faine seeme to be moſte afrayde of. That is,
ye be made ſtumbling ſtockes to the ſimple
Subiects, who ſeeing your diſobedience, are
encouraged to think, that it is none offen-
ce at all to diſobey a Prince. And ſo ſeming
to ſlye from the gulffe, ye are fallen vpon
the moſt dangerous ſtockes.

To this we muſte aunſwere thus: The
things that we doe reſuſe, are ſuch as God
neither hath comaunded noꝛ foꝛbidden, o-
therwiſe than in the uſe and abuſe of them.
And therfoꝛe, Princes haue no auctoꝛitie
either to comaunde oꝛ foꝛbidde them other-
wiſe than ſo, foꝛ this is the power, that
God hath gyuen to Princes, To ſee his co-
maundements executed, to puniſhe ſuche

¶ ¶ as

The vnfolding of

as breake them, and to defende those that keepe them. Thus doth S. Paule write to the Romanes, Wilt thou be without feare of him that is in auctoritie? Doe wel then, **Ro. 13.** & thou shalt not neede to feare him: for god hath ordayned him for thy wealch. But yf thou doe euil, then feare: for he beareth not a sworde for nought. *Nam Dei Minister est, ultor ad iram, ei qui quod malum est fecerit.* For he is gods Minister, a reuenger to execute his wrath vpon that man that dothe the thing that is euill. We must therfor be subiecte, not onely for feare of punishment, but euen for very conscience. But this subiection is not to doe at the Princes commaundement, whatsoeuer the Prince shall for pleasure commaunde: but humbly to suffer at the Princes hande suche punishments as the lawes (whereof the Prince hath the execution) doe appoynt vs to suffer for the transgression therof.

And if the Prince shall take in hande to commaunde vs to doe anye of those things which God hath not commaunded, in such sort that we maye not leaue them vndone, unlessse we wil therby runne into the penal- **the bodes**
tye of the law (whē we shal see that in doing **and limits**
therof, we can not edifie but destroye) we **true o-**
musste then refuse to doe the thing commaun- **edience.**
ded by the Prince, and humbly submit our
sel.

the Popes Attire.

selues to suffer the penaltie, but in any case not consent to enfringe the Christian libertie, wich is to vse things indifferent, to edification and not to destruction.

And if the Prince shall forbidde any of those things to be done, which in their owne nature be indifferent, so that when we shall see that the leauing of them vndone, shall destroye or not edifie, then maye not we leaue them vndone, but doe them to the edification of the Church, and submit our selues lowely to suffer at the handes of the Prince, the execution of that penalty that the law doth appoint for doing, that thing which the Prince shall in suche case forbidde to be done.

And this is not to giue example of disobedience (as it is befoze objected) but by example to teache true obedience both to God & also to man. First we obey God, in that, both in doing and leauing vndone, we seeke the edification of his Church. And then we obey man, in that we doe humblye submit our selues to suffer at mans hande, whaffocuer punishments mans lawes doe appoint for our doing or refusing to doe at mans commaundement.

Considering therfore, that at this tyme, by the admitting of the outwarde apparel and ministring garmentes of the popes church,

As if

not

The vnfolding of
not onely the Christian liberty shoulde be
manifestly infringed, but the whole Reli-
gion of Christ also, like to be brought to be
esteemed, no other thinge, than the pleasu-
re of Princes: we haue thought it our due-
tye (being Ministers of gods worde, and
Sacraments) utterly to refuse to shewe our
cōfirmity in recepying of those things that
now are vrged and enforced, and yett wil-
ling to submit our selues to suffer whatso-
euer punishment the Lawes doe appoint in
this case. And so to teache by our example,
true obedience both to God and man, and
yet to keepe the Christian liberty sounde,
and the Christian religion to be such, that
no Prince or potentate, may alter or chaun-
ge the same.

We hope therefore, that our Prince and
all good men, will like well with this our
doing, vnderstanding by Christian libertie,
that freedome that Christ hath brought vs
vnto, by beating downe the partition that
was betweene the Jewes and the gentiles,
Eph.2. which was the law of ceremonies contai-
ned in the law written: In which libertye,
Gal.5. S. Paule willed the Galathians to stand.
Not for that the Christian libertye dothe
consist onely in this point, but for that this
is one of the three points, wherein that li-
berty doth stand.

Christ

the Popes Attire.

Christ hath deliuered vs from the thralldome
of sinne, the curse of the lawe, & the ceremo-
nies of the same. By that sinne, that the
first man committed, al mankinde became so
bounde vnto sinne, that none of Adams na-
turall posteritie can be able (without regene-
ration oz new birth) once to desire to refraine
doing that which is against god: From
this hath Christ deliuered his elected & cho-
sen childzen, so that our inwarde man, our
spirite, our new creature oz newe bozne par-
te, hath nowe a delight in the lawe of God,
as S. Paule writeth to the Romans: From Ro. 7.
that curse of y law also, he hath set vs free.
For the sentence that the law pronounceth
against al them that breake any point ther-
of, is fallen vpon Christ, and he is become
accursed for vs all, and hath thereby deli- Deut. 27
uered vs from the curse. The ceremonies
also, he hath ended; for they serued but for Galat. 3.
the time befoze his suffering of our sinnes.
Being at the point therfore, to gyue vp the
ghost, he sayde: *Consummatum est.* It is finis- Iohn. 19
shed. The whole deliuerance of my people
is now perfectly wrought. They are deliue-
red from the tyzannie of sinne, the curse & Iohn. 4
condemnation of the law, and from the ser-
uitude of ceremonies. We are therfore that
people that must serue God in Spirit and
truth, and not in figures and shadowes.

The vnfolding of

Least we therefore shoulde by admitting these things (which were at y first brought into the Church with opinion of necessitie) bynde our selues and our posteritie to the same or lyke necessitie, or at lest confirme, that necessitie in the myndes of them, which neuer thought them other than necessary: we doe utterly refuse the admitting of them, choosing rather, (with cleare conscience) to suffer the penalties of the law for so doing, than by receyuing any of them to fall into that horrible hel of a troubled conscience, frome whiche God for his mercye keepe all those that with some trouble of conscience haue not refused them.

How vnnecessary a thing it is for the ministers of Gods worde to be knownen from other men, by any outwarde apparell, maye easely appeare by that which we reade of Samuel, and other Prophetes, of Peter, of Paule, and other holy men.

When Saule sought his fathers asses, and came where Samuel was, and met him: he did not by his apparell knowe him to be a Prophet, but sayde vnto him, *Indica ord mihi, vbi est domus videntis?* I praye thee tell mee, **Reg. 9.** wher is the sears house? When the messengers of Ahaziah met with Eliah: they dyd not by his apparell knowe that he was a Prophet. But when they had declared to their

the Popes Attire.

their maister, that it was an hairie man and 4.Re.1.
one that was girded with a leather girdell:
the King knewe by those signes of austeri-
tie, that it was Eliah the Thesbite : bycause
it was not a kinde of apparell, that serued
for Prophetes to be knownen by, but suche
homelye apparell as Eliah alone used to
weare.

Iohn Baptist, who was a Prophete, and
more than a Prophet, wore not any kinde
of garment whereby he might be knownen
to be a Prophet: but his apparell was such Mar.3.
as was commonly worene in the wildernesse
or forrest where his abode was.

Peter, when he followed Christ into the
highe Priestes house, was not knownen by
his apparell to be one of Christes disciples,
but by his speache. For they that stood by,
sayde not to Peter: thou arte apparelled li- Mar.26
ke one of them, but they sayde, thy speach
doth shew that thou art of Galile.

Saint Hierome in his Epistle to Eusto-
chium, wherein he doth instruct hir, howe
to kepe hir virginite, according as she was
purposed to doe: doth amongst other les-
sons gyue hir thys instruction for the ma-
ner of hir apparell. *Vestis, nec satis munda, nec* Hierom
sordida, & nulla diuersitate notabilis: ne ad te ob- ad Eusto
uiam prætereuntium, turba consistat, & digito chium.
monstreris. Thy garment must be neyther
too

The vnfoling of
to clenly, no: to stuttshe, neyther notable
by anye diuersytie: least the multitude of
them that come against thee, and passe by,
shoulde stande still, and point at thee with
the fingers

And the same Custochium, wytyng to
Merccella, perswading hir to leaue the Citie
of Rome, and to come and dwell with hir &
hir mother Paula at Bethelcm: saith thus,
Concurrunt ad hac loca, & diuersarum nobis vir-
tutum specimen ostendunt. Vox quidem dissona,
sed vna Religio. Tot penè psallentium Chori quot
gentium diuersitates. Inter hac quæ prima in Chri-
stianis virtus est, nihil arrogant sibi de continentia
supercilij. Humilitatis inter omnes contentio est:
Quicumque nouissimus fuerit, hic primus putatur.
In veste, nulla discretio, nulla admiratio, vtcunque
placuerit incedere, nec detractio est, nec laudis.

Men runne together to this place, and doe
shewe vs the example of sundry vertues.
The language is dyuers, but the Religion
is one. There be almost as many quiers of
singers, as there be diuersities of nations.
And in the midst of these things, they
take vpon them no pride of continencie,
which in Christians is the thiefe vertue.
The contention that is amongst them all,
is who shall be the moste base or humble of
them. And whosoever shall be in the lowest
rome, the same is thought to be the chiefe.

In

the Popes Attire.

In garments, there is no difference, no admiration or straungenesse. Howsoever it shall please a man to goe in his apparel, it is neyther occasion to be euil spoken of, nor to be praysed.

The whole Cleargie of Rauenna, in the dayes of the Emperour Carolus Calvus, about the yeare of our Voꝛde. 876. did write an Epistle to the Emperour, wherein are these woꝛdes. *Discernendi à plebe, vel ceteris sumus, doctrina, non veste: conuersatione, non habitu: mentis puritate, non vultu. Docendi enim sunt populi potius quam ludendi. Nec imponendum est eorum oculis, sed mentibus præcepta sunt infundenda.* We must be discerned from the common people, or other men, by doctrine, not by garments: by conuersation, not by apparell: by puritie of minde, not by countenance. For the people muste rather be taught than mocked. Wee muste not deceyue their sight, but fill their mindes with Preceptes and Rules. This the Cleargie of Rauenna did write, following the iudgement of Celestinus the first Pope of that name. As appeareth in the first tome of the Councelles.

In the Decrees also, the .xxj. cause and fourth questio, we reade thus. *In priscis enim temporibus, omnis sacratus vir, cum mediocri aut vili veste conuersabatur. Omne quippè quod non propter*

The unfolding of
*propter necessitatem suam, sed propter venustatem
suscipitur: elationis habet calumniam. Quemadmo-
dum Magnus ait Basilius :* In the olde tymes
all such men as were appointed to the Mi-
nisterie, did vse meane and base apparell.
Foz euerp thing that is taken foz the beau-
tie of it and not foz the necessitie, bzingeth
with it the reproche of pride. As sayth Basi-
lius Magnus.

By these places it is manifest, that it is
nothing necessarie, neyther according to the
example of y first church: that there should
be in the outwarde apparell of Ministers,
any such difference, as we are nowe requi-
red to admitte.

As touching the ministering garmentes
that are nowe enforced: how vnmete it is
that we should now admit them, shall case-
ly appeare to all that will consider, whence
they first came, howe they haue bene used,
what opinion men haue had, and haue in
them, and what shall happen vnto vs if we
shall nowe receyue them.

the origi:
nal of the
Popish
garments.

Foz the first, they are partly Jewishe, and
partly heathenithe. Foz the Jewes, bicause
they were a people muche gyuen to haue a
sensible gods seruice, had many goodly glit-
tering things prescribed them, to stay them
from receiuing of those things that y hea-
then nations from amongst whome they

ca

the Popes Attire.

came, and that dwelt rounde aboute them, had and did vse. But none of those garments that Aarons priestes wore, did lack their liuely significations, to be fulfilled in Christ and his church

When Christ therfore was come, and had fulfilled all those things that were by those garments figured to be fulfilled by him: then was there no more vse of those garments: but it remayned that the people that should serue god ~~under~~ grace, shoulde not serue him in figures and shadowes, but in spirite and truth. Iohn. 4.

Suche partes therfore of the Popes ministring garments, as haue bene borrowed of the Jewes: ought not to be receyued of vs, bicause the receyuing of them, shoulde argue, that we are not perswaded that the Messiah is yet come, which were as muche as to denye our selues to be Christians.

Some parte of the Popes ministring garments were heathenish, as is the Surplesse, the Tunicles, the Chesible and Cope. And some mixt of both, as is the Albe, or whyte linnen garment, wherein the Priest useth to say his Masse.

It appeareth by *Glossa ordinaria* upon Ezechiel, that the Egyptian priestes used a white linnen garment in their sacrifices. Of what fashion y^e same was, it is not shewed there.

The

The vnfolding of
The lyke matter writeth S. Hierome upon
the same place.

The Jewes had also *Ephod lineum*. A linnen
Ephod or garment, muche like to the po-
pish Albe. Platina in his booke de vitis Pon-
tificum, writeth, that Syluester the first a-
bout .320. yeares after Christ, ordeyned that
Rational. diuinoru, the sacrament of Christes bodye shoulde be
ministred in a whyte linnen garment on-
ly, bicause Christes body was buried in whi-
te linnen cloth. /

Of this linnen garment Durandus in his
thirde booke entituled, *Rationale diuinorum*,
saith, that of necessitie it must be had in all
holy ministratiō. His wordes be these: *Vestis
linea, qua quibuscumque seruitis altaris & sacrorum
vacantes, super vestes communes uti debent.*

A linnen garment, which all such as be ap-
pointed to any manner of seruices of y^e Al-
tare and holy things, ought to weare upon
their common garments.

The Sur-
ples with
the signi-
fications
therof.

Moreouer, he doth in the same place note
y^e significations of it. The shining witnesse,
signifieth, the cleannesse or purite of chasti-
tie. The name in latin, which is *Superpellicin*,
doth signifie the mortificatiō of our fleshe,
& doth put vs in minde of those garments,
that God made for the first man and first
woman, whiche were *Tunica pellicea*, Cores
made of pelts. The often vse of it, doth sig-
ni-

the Popes Attire.

nitie innocentie. The largenelle of it, char-
tic, & the fashion of it, the passion of Christ,
and the crucifying of Christians, Vnius &
concupiscentius. To vices and fleshly lustes.

All this writeth Durandus of the necessi-
tye and significations of the Surplesse.

These wordes being well wayghed, all
men may see, that the ministring garments
of the Popes Church, were taken partely
from the Jewes, and partely from the gen-
tiles. And as Polidorus Virgilius, dothe
note in his fourthe booke, *De inuentoribus*
rerum, they came from the Egyptians by the
Iebzues. Cap. 5.

How these garments haue bene abused, is
manifest to as many as haue considered the
doings of Idolaters, sorcerers, & coniuers.

For all these doe nothing without them.

The Idolater dare not appeare before his
Idoll to offer any sacrifice, vlesse he be in
his sacrificing garments. For without his

prescript garments, he is not only without
hope to purchase any thing for others by his
sacrifice; but also in great feare to sustai-
ne great displeasure him selfe at the hands
of his god, whose wrath he is perswaded,
that he hath deserued by enterprising to do
sacrifice, lacking such ministring garmētes
as are of necessitye required therein. And
hereof it cometh, that no massyng Priest
will

Idolater
cōiurers
& force-
rers, can
doe no-
thig wit-
out the
Popish
garmēte.

The vnfoling of
will take vpon him to say Masse, if he lacke
any one thing & by the order of his Masse
is appointed to be had, his Albe, his Stoa-
le, his Fannel, his Amias, his Chelible,
his Cup, his Corporasse cloth, his Altare or
Superaltare.

And if any of al these thinges be lacking,
or not halowed by the Bishop or Suffra-
gaue: then can he say no Masse, yea if his
Cuppe or Corporasse cloth hath bene tou-
ched by any seculer person, it will not serue
his turne, till it be new halowed. Thus ioy-
neth the Massing priest with & Idolaters,
& is him selfe the greatest Idolater of all.

The Sorcerers and Coniurers also, can
neyther haue the instruments & they work
with, nor vse them, when they haue them:
but they muste haue some helpe of some of
these thinges. Their Aarons Rodde, where-
with they worke wonders, can not be had
without much helpe of these things. Their
Aqua lustralis, their coniuured water (with-
out which no Circle can be made to keepe
out the diuel) can in no wise be made with-
out a Surplesse or Albe. The diuels can nei-
ther be called vp, nor bounde, when they be
called vp, nor yet coniuured downe agayne,
without an halowed Stoaile.

If there were no moze in vs theréfoze,
but a desire, not to seeme to be Idolatours,

Sor

the Popes Attire.

Sozcerers oꝝ coniuers, it were ynough to
moue vs to refuse to admit the Ministring
garmentes of the popes church, but there
is moze to moue vs. For we see what opi-
nion men haue had, and haue still in them:
and what shall happen vnto vs, if we shall
nowe receyue them? ~~XX~~

The blinde and obstinate papists suppose,
that without these things no holinesse can
be in ought that we do: and therefore they
wil not be partakers with vs in any thing.

The weake papistes, which are contented
to be partakers with vs, doe fynde none so
great faulte with vs, as for that we Mini-
ster without their Ministring garmentes,
and startche bzeade?

The simple gospellers doe suppose, that
fozasmuch as the Papistes doe holde that
without these things there can be no right
ministration: they ought not to communi-
cate with those that vse them.

And we our selues (although we know the
indifferencie of them in their owne nature)
yet when we cōsider how these three sortes
doe esteeme them, cannot be perswaded that
we should shew our selues meete to occupie
the place of Pastours oꝝ shepheards in the
church of Christ, if we should now vse them.

A learned father, & one whose honestie
re burned after his death, for the doctrine

¶

that

The opi-
nion that
three sor-
tes of mē
haue of
these gar-
ments.

23

The unfolding of

Martinus that he preached in his lyfe, & lefte behinde
Bucerus him in wytyng, beinge required to wyte
his iudgemēt what he thought meete to be
done in this case: answered that he coulde
be cōtent to suffer some great payne in his
owne body, vpon condition þ these things
were utterly taken away. And in such case
as we are nowe, he willeth, that in no case
they should be recepued; as doth most plain
ly appeare in that which he wzote vpon the
xviij. chapter of S. Mathewes gospel, and
vpon these wordes: *Va mundo ab offendiculis.*
Bucers o- vpon these wordes: *Va mundo ab offendiculis.*
pinion of **Woo** to the worlde by the reason of offen-
suche as ces oꝝ occasions of fallings: wher after ma-
maintain nre wordes to this effecte, he sayth; That
þ popishe no man will earnestlye stryue to maintayne
ceremo- these superstitious ceremonies, but such as
nies. be eyther open enemies to Chyist, oꝝ else bac-
kedeyders from Chyist. *Hostes aut desertores,*

And bicause it is sayde of some men, that
this Father is agaynst vs in this matter:
we set downe his wordes wrytten from Ca-
mebridge, to a most deare friende of his be-
yonde the seas, cited by Theodoze Beze in
his aunswere to the calumniatiōs of fraun-
ces Baldwine, which wordes were wrytten
the.xij. of Ianuarie in the yeare of our Vord
1550. The wordes are these: *Quod me mones
de puritate rituum, scito, hic neminem extraneum
de*

the Popes Attire.

de his rebus rogari. Tamen ex nobis, ubi possumus, officio nostro non desumus, scriptis, & coram. Ac in primis, ut plebibus Christi de veris pastoribus consulatur. Deinde etiam, de puritate purissima, & doctrina & rituum. Where as ye write vnto me concerning the puritie of Ceremonies, ye shall vnderstande, that no straunger is here called to counsell in those matters.

Notwithstanding, when occasion doth serue vs, we are not slack in doing our dutie, both by writing and worde. And especially, that the people of Christ maye be prouided of true Shepherds, and then also, that both doctrine and ceremonies, maye be brought to most perfect puritie. And in the same Epistle he sayth: *Sunt qui humanissima sapientia, & euanescentibus cogitationibus, velint fermento Antichristi conglutinare Deum & Belial.* There be some, which by most wordly wisdom & vaine deuises, would with the leuen of Antichrist glewe together God & Belial. There is the iudgement of Bucer, concerninge the retayning of Ceremonies, plainly set forth, speaking expresselye of this Church of Englande.

And Peter Martyr, whose iudgement hath in this matter bene oftentimes asked, dothe moze than once in his writings call them *Reliquias Amorraeorum*, leauings or remnaunts of the Amorrites.

¶ ii

And

The vnfoling of

Marryr.

And although he do in some case thinke that they maye be bozne with for a season: yet in our case, he would not haue them suffered to remaine in the church of Christ.

Doctor Ridley late Byshop of London, when one Doctor Brookes with others at Oxforde came to degrade him a little before his death, perswaded the sayde D. Ridley to put on the Surplesse with the rest of the Massing garmentes, which he utterly refused to doe. Sayinge (as in the historie of Martyrs appereth,) truely if it come on me (meaning the Surplesse) it shall be against my will. Then the sayde D. Brookes caused the sayde Surplesse with the rest of the trinkets appertayning to the Masse, to be by force put vpon him. Wherevpon he dyd vehemently inuey against the bishop of Rome, callinge him Antichrist, and all that apparell folish and abhominable, yea, to fonde for a vice in a play. Wherewith Doctor Brookes beinge very angrie, bad him holde his peace, for he did but rayle. Hereby it appeareth what estimation that worthy Martyr of God had of the Popishe garmentes at the tyme of his death. Albeit in the dayes of King Edward, he did stoutely maintayne them against bishop Hooper.

Byshop
luell.

Bishop luell in his reple to D. Harding in the .442. page against the breaking of the
Sa

the Popes Attire.

Sacrament, hath these wordes: Verilye in the house of God, that thing is hurtfull, that doth no good. All the Ceremonies of the Church ought to be cleare and liuelye, and able to edifie. If these thinges now in controuersie can be proued such, then will we not refuse them. But in case they want all these properties (as vndoubtedly they doe) then by this mans iudgement we may well reject them.

What shall happen to vs, yf we shall now receyue them, shall be plaine ynough to them, that will but waighe these fewe lines afoze wrytten? It shall happen vnto vs, as it should haue happened vnto Moses, if he would haue consented to bring the hebreues back againe into Egypt, after he had brought them out of that lande, & through the read Sea.

We haue by doctrine brought many out of the Romishe slauerie of Idol seruice, and nowe by example we haue begonne to go before them, in y^e utter abolishing of all those chaines of darkenesse, wherewith they, and we haue bene long tyme holden in miserable captiuitie: and were it meete, that we shoulde now a frethe binde our selues & them with the same chaines?

Whilest wee oure selues were in those chaines, although we did knowe them to be

The vnfolding of
bondes: yet we were for a season content to
beare them, tyll we might be able to cause
others to see y^e which we our selues did see.
And now that we haue by the helpe of god
caused some men to see what these thinges
are, and haue in theyr sight shaked them of
from our owne neckes, and loosed the same
from their neckes also: what should our re-
ceyuing of them againe be other than a go-
ing backe againe into Egypt, and a leading
thither agayne, of all suche as we haue la-
boured to bring thence?

We haue taught that which Tertul. wy-
teth: *Nihil dandum Idolo, sic nec sumendum ab
Idolo. Si in Idolio recumbere alienū est à fide, quid
in Idoli habitu videri?* **We** may giue nothing
to the Idoll, so may we take nothing of the
Idoll. If it be a thing against the sayth to
sitte at meate in the Idolles feast, what is
it to be seene in the habite of an Idolater?

We haue taught that the popishe masse
is Idolatrie, that all the popes holy crea-
tures, as his waxe, his ashes, his palme, his
spyre, his holywater, & other his holy things
made holy by his conuocations, are deroga-
tions to Christes gloze, & therefore to be re-
fused of all Christians: and shall it not be as
meete for vs now to flye in lyke maner from
the vse of those garments that they taught
to

the Popes Attire.

to be so necessarie in their conſutations?

Surely we can not be persuaded, but it is as great an euill for vs, now to weare in our Ministration anye of those conſuring garments, as it is for any of them that doe knowe what these conſured things are, to be partakers of them.

Let us shoulde therfore encourage the obstinate and blinde Papistes to sticke still in their popishe puddle: lest we should beat back those that are by oure cryinge vnto them begynning to craule out of that puddle: lest we should shake off and hurle headlong into that puddle, those that are by our meanes plucked out therof, and yet not so freed from the filth therof, but that they haue neede to be made cleane by our helpe, & stayed from syding in againe: yea and lest we shoulde make sorowfull and pperce the heartes of them, that be quite escaped, whē they shoulde see vs by whose meanes they haue escaped, betwaddled in y same filth our selues: and so bzing al that we haue taught into doubt, and all that we shall teache into suspicion, we haue thought it meete for vs, vterly to refuse all these thinges that now are vrged.

For if we, that haue by doctrine proued these thinges to be superfluous, & in the abuse of them superstitions, shall nowe receyue

¶ In

them

the cause
that mo-
ue the pr
achers of
the gospe
to refuse
the cōiur
ring gar-
ments of
the papi-
stes.

The vnfolding of
them our selues, and so in doing (although
not in words) affirme them to be necessary?
What obstinate Papist will not be the mo-
re confirmed in the reuerende opinion of
them? what yong nouice in Christ, will not
afreshe embrace them? what weakling will
not againe inclyne to them? And what per-
fect Christian will not weepe in hys heart
to see them?

And shall not the bloude of all these be re-
quired at our hands? shal not we once hea-
re that horrible saying that Christ shal once
pronounce against suche as we should here
in shewe oure selues to be: *Tollite seruum ne-
quam. &c.* Take vp that naughty slaue, bin-
de hym hande and foote, and cast hym into
utter darkenesse: there shal be weeping and
wayling, and gnashing of teeth.

Fearing therefore to lose our selues with
the losse of so many soules, besides our sel-
ues: we haue chosen rather to venture the
losse of worldely commoditie, than to ha-
zarde that which no earthly treasure can
bpe. Trusting that our Prince and all other
in auctoritie will fauour our iust cause, and
not mislike with vs, bycause we feare god
more than man, and are more loth to lose
the heauenly Kingdome, than earthly com-
moditie.

We hope that all wise men doe see, what
marke

the Popes Attire.

marke the earnest solicitors of this matter do shoot at. They are not, neyther were at anye tyme Protestantes: but when tyme woulde serue them, they were bloudy persecuters, & sence tyme fayled them, they haue bozne back as much as lay in them. Shall we think then, that such do seeke the aduancement of gods gloze, in the setting forth of his true religion: no, no. They purpose is, in vs (fielly wretches) to deface the glorious gospel of Christ Iesus, whiche thing they shall neuer be able to bring to passe.

For thoughe we, lyke cowardes, shoulde runne from our Captayne, and yelde our weapons into the handes of oure enimpes: yea thoughe we shoulde (lyke traitours) tourne our pikes against him, yet wil he haue the victorie. For he hath the heartes of his enemies in his hande, & can cause them to take his part, and to vse vs as traytours shoulde be used.

Our goodes, our bodies, and our lyues, we do with al humble submission yelde into y hands of gods officers vpon earth: but our conscience we keepe unspotted in the sight of him that shall iudge al men. Desiring nothing, but that it may be free for vs by doctrine to teach y flocke of Christ, whereof we haue taken charge: and when we haue so taught them, to goe before them, in doing that

A Godly prayer.

that which we haue taught accordyng to the
truth of gods holy worde. That when we
shall appeare before that great shepheard
Christ, our flocke with vs, and we with our
flock may heare these ioyful words, *Euge ser
ue bone & fidelis, &c.* Well done thou good &
faythfull seruant: because thou haste bene
faithful in the thing that is of small value,
I will make thee Ruler ouer muche: enter
thou into thy Lordes ioy. Whiche ioy shall
vndoubtedly be giue to as many as vnfa-
nedly shall loue the comming of that shep-
heard. To whome, with the eternall father
and the holy ghost, be all honoz, glory
and dominion for euer.

Amen.

Ecclesiasticus. 4.

Stryue for the truthe euen vnto death,
and the Lorde God shall fight for thee.

A godly prayer, agreable to the
tyme and occasion.

Almighty God, great Iudge of all,
Father of mercy, and louing Lorde
of thy flock and congregation: we
doe acknowledge thy goodnesse, thozome
which thou hast vouchedsafe to choose and
call vs into the societie of thy Saintes, the
fellowship of thyne elect, the folde of thy
sheepe, wherein allwayes thou haste dealt
with

A Godly prayer.

with vs in all thinges, as with thine owne inheritance, thy chosen sheepe, and beloued lambs. For this thy great kindnesse, we doe yelde to thee our moste humble & heartie thanks. We doe confesse also, that on our behalfe, for want of due consyderation of this thy goodnesse, & our dutie, we haue grievously offended thee, not onely in vnthankfull vsinge thy benefites, but also in wilfull and sinfull abusing thy mercie.

To holy assemblies we haue ioynded oureselues in the exercises of thy worde and sacraments, of prayre, & charity, yet not with such zeale & diligence as we ought, but with that lothsomenesse & contempte, whiche we ought not. In comming to them dayly, we haue filled our fansie, rather than feede our faith, we haue come to them moze of custome than of conscience, we haue heard much moze with oure eares, than we digested in our mindes. And thus with harde hearts, hearing much, doing little, promising faire, performing nothinge in effect, we haue remayned vncorrected, not amended, to the great offence of thy diuine maiestye.

Of thy displeasure kindled heretofore against vs, we haue bene diuers wayes admonished. For euen as thou didest leaue a remnaunt of þe Cananites, not cast out from amongst thy people Israel, to be snares, whippes

The vnfoldeing of

pes, and thornes in their sydes and eyes, because they did not fully cleaue vnto thee: so doe the remnants of the Romische adhomination, sticke still amongst vs, to witnesse thy wrath against our colde loue of sincere seruing thee, & yet is not our zeale inflamed to better. The sharp scourges which we haue scene & felte, together with straunge signes shewed in heauen & earth, haue testified thyne anger agaynst vs, but we earth and ashes, are not yet by them taught our good.

The ministers of thy worde, seing oure sinful state, haue seuerely threated greater plagues to fal on vs, but we haue tryfled of our tyme, & not heartly tourned vnto thee. And therfor it is, that euen now we see (as a begynning of greater vengeance) their heartes (whose power shoulde procure the correction of our mischiefe) not only holdē in neglect & cōtempt of that they should do, but bent also to maintayne that they should destroy, to the hindering of y^e course of thy gospel, which they should set forwarde.

Are not the reliques of Romische Idolatrie stoutely retayned? Are we not bereaued of some of our pastors, who by worde & example, sought to free thy flocke from those offences? Ah good Lord, these are now by power put downe from pastoral cure, they are forbyd to feede vs, theyr voyce we can not hea

the Popes Attyre.

heare. This is oure great discomfort. This is the ioy & triumph of Antichrist his lynmes, our enemyes: yea, & that is moze heauy, increase of this misery, is of some threarned of the wicked hoped for, and of vs feared, as thy iudgemēt against vs for our sinnes.

And nowe Lorde, what can we say: confusion of faces is ours. We haue synned & done amisse, we confesse our fault. As iustice is thyne iustelie to correct, soe mercye is thyne also to pardon and to helpe the miserable. We perswaded of thy goodnesse towards vs in Iesus Christ, doe knowe, that of loue thou dost nowe chastyse vs as children. Correct vs O Lorde, but not in thy wrath. Remember thy louing kindnesse, and in the ryches of thy great mercye, pardon & forgiue all oure synnes, through which, we haue thus offended thee. O Lord blot them out of thy remembraunce, by the bloude of thy sonne Iesus. And let thy good spiryte now transforme vs from our olde euils, so that we commit them no moze, & ther appeare no cause to moue the memorie of them anye moze in thy holy sight: but rule vs to growe in regeneration, that this our mortall lyfe maye bring forth plentifully those frutes of the spirite, which do please thee. O heauenlye Father, stay thy stroke nowe begon. Restore our helpes to vs agayn. Wea
of

A Godly prayer.

of thy liberall goodnes, giue moze of suche ayde and help, as thou knowest nedefull to worke the thozow reformation of oure state generally, and of eche one of vs particularye.

Much good hast thou wrought vnto vs by our souerayne, and the ministers whom thou hast appointed to gouernement. Doe not withdraue thy graces frome them for oure sinnes sake, but rather increase thy good gyftes in them, for thy mercye sake. Indue them with increase of knowledge, zeale, and diligence, that they may doe that which is to be done, to gyue thy glorious gospel the full course, so that by it perfyte stablishment maye be wrought of thy religion in sincerity, and of ciuile regiment, in peace and equitie.

Take Lord and Iudge most iuste on the proude bragge and boast of antichrist thyne enemy, cut his courage, cōfounde his counsell, disapoint his hope, breake his power, & giue him that utter ouerthrow, that there do not remayne so muche as a memorie or token of him, to be had in regarde, but that his memozye maye be had in confusion. O Worde set vp thy gloze, remoue thy wrath, restore thy mercye, comforte thyne afflicted, tourne thy louing countenance to vs, poure forth

A Godly prayer.

Forth thy grace on vs, build vs vp in Christ,
& loue vs still. Let the trumpet of thy gos-
pell with suche power & plenty be blowne,
that all flesh may hearken & yelde thereto,
thyne elect to their comforte, the reprobate
to their confusion. And let this blast conti-
nue without ceassing with due effect, vntill
that last trump be sounded by thine Archā-
gell, at the daye of Christ, And come Worde
Jesus. In thy name, O Christ our Capitay-
ne, we aske these things, & praye vnto thee
o heauenlye father, saying, Our Father, &c.
O Lord increase our faith whereof we ma-
ke confession. I beleue in God, &c. Arise O
Lord, and let thyne enimpes be confounded.
Let them vnderstand that against thee they
fight. Let them flye from thy presence, that
hate thy godly name. Let the grones of thy
afflicted, enter in before thee. And for thy
name sake wash away all dregs of Poperie
and superstition that presently trouble the
state of thy church. And preserve the Wyne
whiche thy ryghthande hath planted, that
the gloze of thyne annointed Jesus Christ
oure Worde, maye clearly shyne here
and before all nations.

So be it.

by his admⁿ to be a^d aff^r (1) y^t he
birth only nor p^rin^g of Ch^rl^d y^t made a
K^g lawfully to r^gn over a p^rop^l of 53 +
but in his elecⁿ, y^e Ordⁿance of God had
estab^lish^d in y^e Elecⁿ of God's: Mag^{is}try
must be ob^oid^o (2) y^t no manifest s^ecula
or nor not^rious transgressⁿ of God's
p^rop^l ought to be p^rovoked to p^rov^och
regime (3) y^t neither p^rin^g nor Oath is
bound y^e to obey y^e manifest Tyrant
y^e God's ag^ost his birth (4) y^t if y^e had not
provoked a manifestly rev^olⁿed govⁿ
or y^e ignorantly had chosen such a one
most justly might y^e same man be p^rov^och
to p^rov^och him. Sh^rip^{er} Anal^s. c. 9. p. 123 &c

Epistle Epistle
Abb. Parker's Lib. 14 c 6 p 326 +
Nicolai Apparatus, p 18
Fuller Worthen, 2^d ed. p 167

To my louynge brethren

that is troubl'd abowt the po-
pishe aparrell, two short and
comfortable Epistels.

Be ye constant: for the Lorde
shall fyght for yow,
yowrs in Christ,

Deuter 34

1870

TO all my faithful brethren in Christ Iesu
and to all other that labour to weade out
the wedes of popery, Peace in the Worde
Iesu be with you, and make you perfite in
all good workes to doe his will, working
in you that which is pleasant in his sight,
through Iesus Christ our Lord.

DEARE Brethren, because we are crea-
tid for gods glory the edification one
of another in Christ, and are bounde
to serue therunto by wealthe or woo, lyfe or
death, and cheifly, they to whom God haue
geuen the greter gyftes, and whom he hath
callyd to higher romes, are moſte bounde to
be zelous for gods glory with godly zelousie
to profyt the churche and sponse of Christe
under their charge, and that by no subteltye
as the Apostel warnithe, they shulde be cor-
rupted from the sympticitie of Christ: ther-
fore there is no doubt of your good zealle
and diligence. My good fathers & deare bre-
thren, who ar first callid to the battel, to stri-
ue for gods glory and the edification of his
people, against the Romish reliques and raz-
ges of Antichrist, I doubt not but that you
wyl coragiouslye and constantlye in Christ,
rape at these rages of Gods enemyes, and
that you will by this occasion race vp many
as grete enoymites that we all know, & labo-
re to race out all the dregges & remnants of

transfozmid popery, that are crept into En-
gland, by to much lenite of them that wylbe
namid the Voordes of the cleargie: what is he
that hath the zeale of gods glozy befoze his
face, that wyl not ioyne both in prayer, and
in sufferinge with you, in so good a cause,
that is so much for gods glozy, and the edi-
ficacion of gods church, in the pure simpli-
cite of Chzistes word & sacramentes, wherin
our enemies and persecutours are strangely
bewitchid. I wote not by what Circes cupe,
that they do make suche a diuersite betwixt
Chzistes worde & his sacramentes, that they
can not thinke the worde of God safelye p-
noughe preachid, & honozably inough hand-
lyd, without cap, cope, surplis. But that the
sacraments the marpyng, the buryng, the
churching of women, & other church seruice,
as they call it, muste nedes be decozed with
crossinge, with capping, w surplesting, with
knelyng, with preti waser cakes, and other
knackes of popery. O Paule that thou were
a lyue, thou durst tell those politike gentel-
men, that ther hath bin to much labour be-
stoued vpon them in vaine, thou durste say
vnto them, as thou didest to y^e Cozinthians,
that they eat not the Voordes supper, but pley
a pagent of their owne to blynde the people,
and kepe them still in supersticion, fare from
the symplite of Chzistes supper: but howe
ma

many self sowles is ther that dothe beleue
verly, that they haue an English masse, and
so put no difference betwene truth & falshod,
betwene Christ and antichrist, betwene God
and the deuell, they are strangely bewitched.
I say that thus wyl bynde they? Englyshe
presthode & sacraments, but muche moze en-
chauntid that can fynd no garments to plea-
se them. But such as haue ben polutid open-
ly with popishe supersticion & Idolatry, but
most of all in this point shall they? madnes
apere to all posterites, that they make these
Antichristian rages *Causam sine qua non*, that
is, a cause without which ther is no holy mi-
nistery in Christ, so that this shall make an
Englyshe preste, be he neuer suche a dolt or
vnlearnid in the knowledg of the scripture
as we haue very manye, and without these
romishe reliques not Paule hym selfe shal-
be admittid (as one of them dyd blaspheme
& the rest of them in effecte do affirme) well
agaynst suche popishe chaffer and popery,
hath byne longe agone foughten wicheall,
when the gret captaines of that religion ly-
uyd, and yet God gaue the victoꝝ. Therfor
let vs not fear now, although it doth begine
to sture agayn, for ther is no craft, conninge,
counsell, wysdom, or policy against the Lord.
We haue Christ & hys Apostells & the Pro-
phetes euer stryuing agaynst the Ipocrites
of

of their time on our syde: a straue for popes the
polici we haue the worde of God to warant
vs, to rote out al monuments of supersticion
and Idolatry: & are charged to abhor them,
to accompt them, accursed, and to despy them,
and to detest them as menstreous clowtes,
they haue not the worde of God for them.
And what wysdom is in them, sayth god by
his Prophet Jeremi, they talke of obedience
& con corde, but ther is no obedience against
the Worde, no noz con corde to be desired, but
wher gods glozy and verite is p reserued, Els
better to haue al the worlde in hurly burleis,
and heauen & earth to shake, then one ioyte
of gods glozy shulde decaie. So far forth as
in vs leithe, we haue theyz owne lawes and
proclamacions, to rote out all monuments
of supersticion and Idolatrye, & theyz owne
wor des are contrarpe to theyz doinges. It
shulde apere that they repent their reforma
cion proclamid, as did y Isralites, they buyl
de agayn that which ons they haue distroied
and this is done openlpe that all the worlde
may wonder, and behold: but what is done
secretlpe, god wyl one daye haue it declarid
openly, y e they make the name of god & this
doctrine that we professe to be euell spoken
of alre dy. By many of theyz doinges, theyz
iudgement hasteth that for such causes per
secute Gods true preachers. Wherfor let vs

not feare they: thzeteninges, ther can none
persecute the godly for this cause & trashe.
but ether such as are nether hote nor colde
and then they shalbe vomyted out unlesse
their zeale encrease, or such as haue no God
before their eyes, whose god is their bellie, or
els open papists, whom god hath geuen vp
to a reprobate sense, wherfore we must thus
take it, that they ar gods rodds for oure sin-
nes, because we haue not ben more zelous in
Gods cause, nether carefull to seke his glo-
rye, that wolfe Wynchester & blodie bucher
Bonar fought once against many godli men
for the grounde of this gere, and thei had all
the power of the Realme seruinge they: lu-
stes, but beholde how the Lord in short time
ouerthzew them al, to giue vs coradge to go
forwarde, the Lord forgeue vs, we ar to slacke
and neglygent in heauenly thynges, this
monster Bonar remainithe and is fed as pa-
pists say, for their sakes, & it must be graun-
tyd, it is for some purpos, althoughe he be a
traytoz and an enemi to the crowne and re-
alme, and bothe to God and man, whiche
brunnid godes holy testament, murderid his
saintes and his seroates. But what the Lord
requyryth to be done wythe false Prophe-
tes it is manifest: we haue bothe the lawe of
god & man for vs, But we ar answerid nay,
you your sealiues shalbe compellid to turne
your

your coates and cappes, and get you into
his leueris, and to be lyke him in your gar-
ments. O Elias that thou lyuedste, or that
thy spyrte weare amongst vs, thou woldest
say with the Prophet Sophoni, that God
will vpsit the werears of this Idolatours
garmentes or strange aparell, thou woldest
say, that thinges dedicatid once to idolatry,
is not indifferent, thou woldest say reuerence
to the sacramēt is wrought by doctrine and
discipline, and not by popishe & Idolatours
garments, thou woldest saye, what decency
can ther be gaynyd to the sacramēts, by that
which hath byn deuisyd & vsyd to deface it, if
the golde ordeinyd by god for the reuerence
and decenci of the Jewes temple, is not to be
admittyd to beutify the churche of Christe,
much lesse copes brought in by papistes the
enemyes of god, and alwayes continuyd in
their seruice as oznamētes of their religion
in no wyse ought of vs Christians to be re-
taynid. But the papistes triumphe and glozi
in their assembles, that the hote gospelars
shalbe driuen to their doltishe attires, for the
Words sake let vs neuer giue them any cau-
se of foye, though we shoulde dye for yt:
Moyles wold not yelde on hooft of a beste
in gods busines, he wold not leue the lou-
pe vnmade, nor make a button or a claspe
more or lesse. Eleasar will not decembre by

eatynge of unlawfull meates the faythfull
Iſralites wolde not receyue ſo muche as an
pui buſhe. Contrariwyſe Ozygen carynge
a bzaunche and profeſſynge, that he bare it
foz Chriſt at the firſt. But was afterwarde
compellid to open Idolatry, ſo curſid a thing
it is to geue any place to the wicked: all the
papiſtes that ſaye, they worſhip Chriſt in the
croſſe, and God in the ſacrament, do ſtill vn-
der theſe wordes continew ſtill in their Ido-
latry, beware of deceitfull wordes, that couer
wicked purpoſes, to drawe vs from Chriſtia
ſymplicite. Let vs ſtand conſtantly agaynſte
all abuſes, and repent foz our former cold-
nes in religion, and our ſynnes, and call foz
healpe from aboue, foz the hand of the Lorde
is not ſhortenid: we are aſſured that we ſeke
Gods glozy, and our aduerſaries may ſee, yf
they can ſe any thinge, that this thinge that
they ſeke is not foz gods glozy, ſeing the pa-
piſtes the enemyes of God, doe ſo deſpyze yt
and glozy in yt. And reioyce, that we, whom
they moſt hate, cannot be ſafe but vnder their
garments: we are aſſured that we ſeke godes
glozy in folowinge Chriſt his Apoſteles and
Prophets. who euer diſpiſed theſe phariſai-
call outward faces and viſures, Chriſte ſyn-
dethe fault withe the garmentes of the pha-
riſeis. Paule counteth all his phariſaicall,
As there

them to be donge. Zachari saith, that the
 false pꝛophet shalbe ashamed of his pꝛophe-
 cy, and forsake his garments wherein he de-
 ceived. & shal the true pꝛophetes be fayne to
 crepe into their coules: for by the same au-
 thorite may be comaundid any pease of pope-
 ry, so that it be namyd policie. Ezechias and
 Josias knew no suche auctoritie, but they
 say: It is for policie, for it plainly appeareth
 that ther is lesse care for religion, then for
 policie. But beware that the example of He-
 roboham be not folowed, that made such li-
 ke pꝛestres for policie as wolde do as he com-
 maundid them. Achaz of policie brought the
 fashion of an alter into Iherusalem, as he sa-
 we at Damascus, where he had overcome the
 Idolatours and their Idolls, but cursed was
 his policie, and so at all they that wil retai-
 ne any thinge of their Idolatrie. Nabucho-
 donosors Idoll was for unitie and policie,
 but without the warraunt of gods worde,
 ther is neyther good unitie nor policie. The
 godlie father Bucer callith the tenthes and
 the first frutes sacriledge and roberie, they
 be kept stil for policie. Crosse and candelstic-
 kes are superstitious, though they be kepte.
 I wot not for what policie the adozation of
 the Sacrament in the countres, where they
 knecke and knele to a wafer cake is a popi-
 she

the policie. That women baptise, that plura-
lites, tot quots impropriacions, non residen-
ce, dispensacions, suspensions, excommunica-
tions, & absolucions, for money at grauntyd,
yt is euell, like as are many other inozmites
bozowed from Rome, which remayne in the
name of policie. All these thinges were ab-
horryd as popishe supersticions, and Idola-
tries, amonge our gospellers both bishops &
others, when they were vnder gods rodde
in pouerte. But how thei now haue learnid
courtely deuinite, to grounde all apouon poli-
cie? humble them agayne o Vozde, that they
do not forget the, and thy great kindnes, and
mercie shewid apouon them, and sture vp their
hartes and myndes, that they may be care-
full ouer thy poze flocke. O Chziste, whom
thou hast dearly beought, by this theyz poli-
cy ar blindid, & carithe for no moze, but that
thei may haue this superstitious shew which
is so stifel y maintained. Let him mumble as
he list, yf he be thus apparelid, al his serui-
ce is well ynough, otherwyle yt is nothing
worthe. Thus cause you them to perishe by
your polices, for whome Chzist hath dyed.
further moze, yf poperi be superstitious and
idolatrours, euell and wicked, as yetther was
neuer a worse thinge in the worlde, then ar
we commaunded to absteyne from all parti-

cipatiō therof, and from all the shewe therof
ab omni specie mali, that is, from all shewe of
wickednes. These garments were the shewe
of their blasphemous p̄sthood, herein they
dyd singe and saye their superstitious idola-
trous seruice, they dyd sence their Idolls and
healpe forwarde. theyr Idolatrous masses,
what policie can it be then to weare this ge-
re. But a superstitious wicked and popische
policie, they doe it for policie, they saye, that
their p̄stes may be knownen and magnifi-
ed of men. Dyd not the Pharisees vse the sa-
me policie, to doe all their woorkes and make
all their garmentes bothe Philacteris vpon
their headdes, and their wide and syde robes
and borders, that they might be moze expec-
table, and notozious to the people: but their
woe is thretenid aboue al other sinners. To
suche ypocrites, as bringe voyde of all true
holynes, delite in all outward shewes, theyr
curse is most inculcate, their polyci is that
þ p̄stes shall weare white in the churches
to signify their vertue, their purenes, and ho
lines. and when they go fourth of the church
they must weare blacke gownes and blacke
hoozes, for cōtrary polycies, and for diuers
significacions, Our master Chzistes polycie
was exp̄ssyd in one worde, fede, fede, fede.
and the Prophetes before, and the Apostel-
les

les afterwarde, yf Chyſte be the wyſdome
of the father, the true miniſters ſhalbe well
inough knowen, by that one marke which
he geueth: and yf that he haue not that mar
ke better vnkowen then knowen, both for
him ſelfe and others, therfore lett them not
ſape for ſhame, that they ſeeke gods glozie,
Chyſtes wil, or the edification of his church,
by their polycie. Whyles they thzetē & ſtope
the ſpreadinge of gods worde and feedinge of
Chyſtes flocke, comandyd by wryting to ex
comunicate the moſt faithfull laborers in the
planting of the goſpell, becauſe they will not
weare the rages of popery, to expulſe y moſt
valiant ſoldiars agaynſt the Romiſhe Antichyſt,
the moſt earneſt overthrowers of the
kyngdom of ſatan, which ſtandith in ſin and
blindnes. O beware you, that wilbe wordes
ouer the flockes, that you be not ſore puny
ſhed for your pryde, towardes your bzethzen,
and your cowardlines in gods cauſe, that for
princes pleaſures and pompoſe liuinges, do
turne popery into policie, and to become our
perſecutors vnder the cloke of policie: it we
re better to loſe your liuinges, then to disple
aſe god in perſecutinge of youre bzethzen, &
hinder the courſe of the worde. But as our
deutie is, we wyll praye for you, and for all
our bzethzen in the miniſteri, that god of his
gra

grace would graunte vs more zeale for his
glozte, than any of us hathe had heretofore,
more desire to edifie, Christes people in pure
simplicite, to present them a chaste virgin vn-
to Christ, then hitherto hathe appeared, that
when the head shepherde shall cal to accoun-
te, we be not ashampd. But beinge founde
perfecte in all good wo:kes, may receiue the
crowne prepared, as for you deare brethzen
whome God hath callyd into the brunte of
the batell, The Worde kepe ye constant, that
ye yelde nether to tolleracion, nether to anye
other subtelte perswasions of dispensacions,
or lycences which were to fortifie their Ro-
mische practises. but as you fyght the Wozds
fyght, be valiant. God will not leue you, ne-
ther forsake you, as you seke gods glozpe,
god wyl glorisye you, and as by you Chri-
stes church is edifyed, comfortid and confir-
mid in Christian simplicitie, so shall you re-
ceyue comfort by Christe your heede captai-
ne, when you shalbe callyd to geue acomptes
of your stewardshippes, and to be rewardyd
for your fidelite, the matter is not so smalle
as the worlde do take yt, yt wyl appeare be-
fore all be endyd, what an harde thinge it is,
to cut of the rages of the hydra of Rome, it
is beueifull, but popsonful, ther is no daling
with such a mounster, beware of lehyng bac

he to Sodome or delyght anye witte in the
garments of Babilone, neyther once touche
the popsonid cupe, though yt be of golde or
gliteringe. Let vs repent of our former syn-
nes unfaynidle, and then shall we abho; and
stamp vnder our fette these rages, that were
apoyntid to supersticion and idolatry, Let vs
hate the blasphemous p;easthode, so inturi-
ous to Ch;ristes p;reisthode, that every pache
and token of it be in execration, detestation,
and accursed, and take no parte of yt vpon
our heddes nor backes, least we be accursed
as it is. Let vs not make the heritage of god
as a byrde of many colours, holdinge of di-
uers religions, Let vs not mixte the Jewes
with the gentills, let vs not in no wise mixt
this our religion with any thinge of Anti-
ch;rist, let vs not confy;me the blinde in their
blindnes, neyther the weacke in their super-
sticion. But rather let vs take awaye, if we
can, the names, memo;ies, and all monum;nts
of poperye and that Antich;ristes p;reisthod.
Let vs open our wyndows with Daniel, and
professe what we ar; their cruelte shalbe our
glorie. Let vs followe Paull, that knew that
the truthe gospel cold not be retainyd, if any
Jewishe cerimonies were maptainyd. Vett
vs rather neuer weare anye garment, then
we should weare those, wherby our bzethren
shul

shulde be weakened, offendyd or boldenyd to
take parte with the idolatours, & so throughe
our hautines in knowledg, oure weake bre-
thren perishe, for whom Christ died. Behold
and marke well, how they falle backwarde
that yelde in anye iote, and se how they are
edifyed, and increase in godlines, which holde
that ryght waye that you goe in, the which
the Lorde increase you, & vs all, and strenthen
vs with his holy spyrit, that we may con-
tinewe to oure lyues ende, al wayes
both by our thoughtes, wordes,
and workes, to auance his
gloze and honoz dayly
more and more, now
and for euer.
Amen.

Handwritten: Jan 4 1550 of Durham or Leland
Grace and peace with all maner spiri-
tual feling and living worthi of
the kindnes of Christ, be with
all that thirst the will
of God.

To my faythfull and deare brethzen in
Christ Iesu, as in comen daungers of
fier, or suche lyke, welbelouyd, they
that be fare of, com to socoure those that ha-
ue nede, so I beinge out of iepordie and far
of, can not but of deuty wythe well to those
that be touchyd about the popishe apparell
in thys libertye of Gods truthe, whyche is
tought plainely without offencis, in y^e grea-
tyst misterys of our religion and saluacion,
yt is much to be marvayled, that this small
controuerfye of aparell should be so heuely
taken. But this is the mallis of satan, that
wher he can not ouerthrow the greatist mat-
ters, he will cause great troublers in trifels.
Peter and Paule agreyde in the greatyste
articles of our saluacion, and yet they diffe-
ryd so about meattes, that Paule withstode
and rebuckid hym openly. Paule and Mar-
nabas fell at suche bytter contencion, whe-
ther Marke shuld go with them or no, that
they partyd compaynes, and eyther of them
went sondry waies. God defend vs from the
lyke. Paule circumcisyd Timothe when ther
was

Handwritten:
tru Chri-
tian ioue.
the practis
of the wic-
kid.
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mites of
the godly.
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was hope to winne the Jewes: but when they
wold haue it of necessity, he would not cir-
cumcise Titus, therfore compellinge would
not be vsyd in thinges of libertie, yt is a la-
mẽtable case, that among them that are civil
& full of knowledg, that yt shuld come thus
to passe. Consyder dearly belouyd, I besech
you, how that all countres, whiche haue re-
formid religion, haue cast away the popishe
aparell with the pope; and yet we that wyl
be taken for the best gospelars, are contentid
to kepe it as an holie religion. Marke well
also how many godly and learnid ministers
ther be here in all countres, that be so zelous
not onlie to forsake the wickyd doctrine of
poperie, ready to leue the ministry, & to lose
lyuinges, rather then to be lyke the popishe
teachers of superstitious order in apparell or
behaviour. This realme hath such skacite of
teachers, that yf so many worthye men and
learnid shuld be cast out of the ministrie for
suche small matters, many placis shulde be
desstitute of preachers, & yt wold geue an in-
curable offence to all the fauourars of gods
truthe here, and in other countres, also shall
we make so much and so pzeious of the po-
pes rages that other reformed places, exte-
me as vyle & filthye. God forbid. S. Paule
byddith women vse suche apparell as beco-
mith

with them that profes true godlines, which
rule is muche more to be obseruid of men, &
especiall ye of preachers. But yf we forsake
popery as wickid, shall we say that their a-
parell becommith saintes, and professars of
tru holines. Saint Paule bydith vs refraine
from al outward shew of euell, but surely in
kepinge of this popishe aparell, we forbear
not an outwarde shew of much euell, yf po-
pery be iudgid euell, as greter wickidnes can
not be, as we wolde haue a diuers shewe of
aparel to be knowē from the comon people,
so is yt necessary in aparell, to haue a shew,
howe a protestante is to be knownen from a
papist. It hathe pleasyd God to call vs to
preache his heuently worde to that hye office,
God geue you grace and vs all to seeke hys
honor & glorie yf we so do with a pure hart
and mynde, he hath promysed, he that hono-
rith me, I will glorify him, and he that con-
temnith me, I wyll contemne him. Let ther
be no curtisye made to heape gods people
now they be in danger. Call to your remem-
braunce Quene Ester, she begaue to make
curtisye to speke in þe cause, but Mardocheus
sayd vnto her: If thou now hold thy peace,
God shall deliuer by an other meane, & yet
thou & thy fathers house shall perishe. Now
that can and may do good, do it whyle tyme

is offerid, the tyme will come when it wylbe
to late: yet god wyl comfort his by some o-
ther meane: It ys a perillous thinge, not to
healpe in the tyme of neede, & not to suffer
religion to goe forward in all synnerite, and
to further gods cause when ye maye, when
Terentius a good Christian captaine returnid
with great triumphe & victoꝝ, the Emperoz
Valerius bade him ax what he wold, and he
shuld haue it for his good seruice: he hauing
God before his eyes, despyd nether ryches,
nether honoꝝ, but those which had aduente-
red their liues for true religion, might haue
a church alowid them, to serue their god pu-
rely in, & seuerall from the Nrians. The Em-
perour beyng angrie with his request, pul-
lyd his supplicacion in pecis, and bade him
ax som other thing. but he gathered vp the
pecis of his, paper and sayd: I haue receuid
my rewarde, I wyl ax nothinge els, God
encrece about Princes the small number of
suche zelous suters & promoters of religion,
and then no doubt gods gloꝝe shall florisse
when we seeke his dewe honoꝝ, and not oure
owne profyte. But to avoide contencion &
scisme Musten geuith good counsel to godly
and quiet men, that they mercifully corrette
that whiche they can, & that which they can
not, patiently beate, grone and moꝝne, with

loue, until god ether correct or amend them.
But how this Christian loue shuld be kept
in this church, when so manye godlie for so
small thinges shalbe thruste out, & also how
many already is from the ministry & theyr
lyuinges, yt passyth manye good and godlie
wittes to conceyue. S. Pauls rule in suche
thinges, sayth: All thinges to me is lawfull,
but all thinges is not expedient: all thinges
to me is lawfull, but all thinges edefye not.
Therfor in this case we must not so suttelly
dispute, what Christian libertie will suffer vs
to do, but what is meetest and most edefying
for Christian charite, & promoting Christian
and pure religion. But surely how popishe
aparell shuld edefie, or set forwarde the gos-
pell of Christ Iesus, it can not be seen of the
multitude; nay, it is to much fealt how greed-
ily it reioysich the aduersaries of the truth,
when they see what we borrowe of them, &
contend for the same as thinges necessarie.
marke well the byshopes wearing of their
whyte rochetes, what grounde they fynde
had, and from whence they receyuid it. Ther
was a certayne man, namid Sisinius an he-
riticke bishop of the Novacions, and he first
begane yr. all those other popish trasse hath
the lyke foundacions, but they haue to long
continuyd & pleasyd poperie, which is beg-
ger

gerly pacchid vp of al sortes of ceremonies, &
that they coulde neuer be routyd out sence,
no nor from manie professors of the gospel.
Wherfore you that se others that is come
to a better perfection, grudge not at yt, but
be thankfull to God, though thynges may
be bozne wythe for a tyme for Christian ly-
bertes sake, in hope to winne the weake. yet
when lyberte is turnyd into necessite, yt ys
evell, & no lenger lyberte: and that, that was
for wynting the weake sufferid for a tyme,
is become the confyrminge of the frowarde
in their obstinacie. Paul vsyd circūcision for
a tyme as of lyberte, but when it was vrgyd
of necessite, he wold not bende vnto it. That
famous father Master Bucer, when he was
aryd why he wolde not weare a square cape,
made aunswere, because hys heade was not
foure square. wherin surelye he notyd well
the comlynnes of apatell to be, when yt was
fashionyd lyke the body, & a gret folly when
a square cape was set on a rounde heade.

H God be mercyfull vnto vs, and graunte vs
oprightly to seke hys honore wyth all ear-
nestnes & simplicitie. The Lord comfort his
afflictid church, & graunte that in this oulde
age of the worlde, we may serue the Lord of
hostes in synghenes of hart, and labour to
rote out all stomblinge blockes in religion,
that

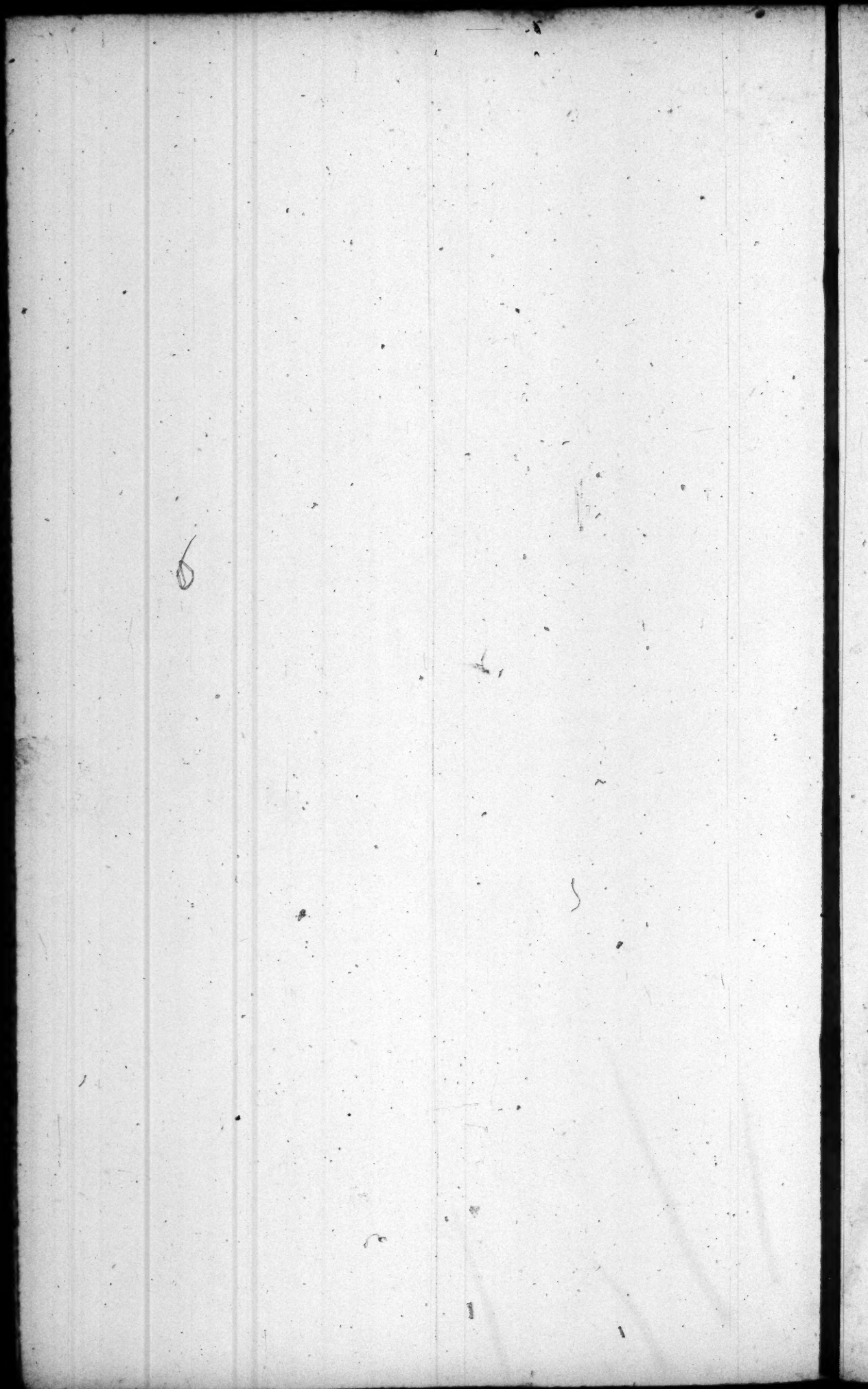
that Chyistes glozie maye nakydly shyne of
yt sealue, without all tradicions oꝝ inuenci-
ons of men, as in the begynnyng when yt
was purest, and all such deuyles unknowen,
but inuentid of late to blear the eyes of the
ignoꝝant, with outwarde shewe of holines.
God graunt that we may geue all honoꝝ to
whom al honoꝝ is due, both inwardly and
outwardly, to serue hym vnfaynedlye al the
dayes of oure lyfe. Fare well deare

brethren in the Lorde Iesu,
who euer kepe vs in
hys fapth, feare,
and loue, foꝝ
euer.

Amen.

Goodman (one) Dr. in Reading (Oxford)
an exile at Geneva printed a book while
Mary lived in it gave her subjects to
up against her & to her as a lawfully to
his life: of her Doleful, cruelly. 1558.
before which is a piece by Whittrigham
to all in love & know of death & follow it
says it was printed at St. Bartholomew in
might be printed in the truth of a doctrine
concerning the doctrine of the Magistrate & so
glorify God with it. Goodman affirms that
govern of women & law forbade & nature
a chronic & whole virginity near counted
lawful by the word of God but as an
sign of his wrath & a notable plague for
this of a people. Shippers in 1548
Goodman presented this book either before
the Council or the Bishop of Ely. 1548
Whittrigham sometime master of the English
Congregation at Geneva was made Dr. of Divinity
in 1548 for of a psalm in the same
but for his piece of character. Dr. at Geneva
1548. Sanders called him to question. 1548. 327
V. A. B. T. P. in the 1466 p. 325 +

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First work rather
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the Perfect

J. G. Jennings,

30/6/82